https://www.youtube.com/watch?v=pMnpudPHE2Q

The Heart of Gita

29 August 2021

Namaste ji and Happy Janmasthami

The teachings from Gita are eternal and time-tested. They inspire us in some fashion. Unfortunately, inspirations, however lofty, do not move us to the next step of actualizing the truth that one is seeking.

We are always taught by our teachers and preachers of a high rank and reputation that the best thing to arrive at is the *Sthitha Pragya* state. No doubt. Also, to understand that man should never consider himself to be the actual doer of things. Okay.

Would you be happy simply reading the menu from a five-star hotel when you are hungry? We read, witnessing *bhava* or *sthita pragya* state or a balanced state, or all those lofty states. How are we to arrive at them? Our observation says that mere reading or hearing of it is of no avail unless we take up the means to achieve all those states in a very practical way. We are always in the dark about those means which are necessary for the purpose, nowhere can the slightest hint to that effect be traced out in all their discourses.

The result is that those who are listening are wrongly led to this conclusion that only the frequent repetition like mantras, verses after verses, should be enough. Things like "I am not the doer" or,"I am Brahmam", or "*Aham Brahmasmi*", is it all enough? Just reciting? It is detrimental, in fact, to remain under the illusion of having merely done our part of recitation. One must adopt the right means to arrive at the right results - earning the fruits of our practice,

like *Stitha Pragya* state of mind or having a condition like that of a lotus leaf in a dirty pond of water that remains unaffected, or becoming a witness, or joyously embracing *saranagati* (true surrender), or performing *nishkam karma*, or desireless state. Will recitations such as "I am Brahman" or "I am merely a witness" actually give birth to such states? Think over it.

If that was so easy, then, by now, all reciters and listeners would have attained what Lord Krishna is hinting at in many different ways. I would like to share with you a great revelation, the mercy of my Beloved Master Pujya Shri Babuji Maharaj. Please pay close attention.

Let us visit the *Mahabharat* scene when the war was just about to begin. Arjuna is despondent and decides not to fight. Now, consider how much time Lord Krishna could have possibly required for speaking out the total text of Gita as we find it today? The armies were standing face-to-face on the battlefield and war trumpets were sounding aloud, announcing the zero-hour for that ultimate action. How much time was there at the disposal of Lord Krishna to bring Arjun back to the proper course, getting him ready to fight the war by preaching sermons to him? Think over it.

The recitation of 18 chapters packed with 700 slokas requires at least a few hours. How could that be possible at that critical moment? Evidently, he could not have taken more than a few minutes for it.

The fact is that Lord Krishna actually transmitted to Arjuna, within few minutes, all those mental states necessary for the purpose at that very moment. Really, they were the very conditions which a spiritual seeker passes through during the course of the spiritual journey. The process brought Arjuna instantly to a higher state of a feeling of spiritual consciousness and purged out the feeling of undue attachment from his heart.

This can as well be possible today if a personality of that caliber is there but as it is too commonly witnessed, people hear, they recite Gita for the whole life without taking in the least effect thereof. The essence of Gita never touches their heart. How many have so far turned around like Arjuna in spite of hearing the Gita for years together? Lord Krishna transmitted the knowledge to Arjuna as witnessed by Sage Vyasa, who transcribed the same in *sloka* format. This is important to understand, that whatever transpired between Lord Krishna and Arjuna, unspoken words, which were transmitted, were transcribed in *sloka* format later on by Sage Vyasa.

This heart-to-heart transmission from the heart of the Lord to Arjuna was witnessed by Sage Vyasa, who carefully transcribed those emotions and conditions in *slokas* that became what we read today as "Gita"

The actually recited verses were only 7 (seven). The 7 gems were imparted to Arjuna through 7 verses. The rest were added by many sages over the passage of time besides what Sage Vyasa transcribed – the heart-to-heart conversation that was between Lord and Arjuna.

The heart-to-heart dialogue was also no less important. Perhaps, more important than those 7 verbal communicated verses. I like to, with a lot of reverence to the Lord, to my beloved Babuji Maharaj, heart flowing in gratefulness, I like to share with you all, those 7 gems, the 7 verses.

One of them is from

1) chapter 2, verse 55 Sankhya Yoga

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् |

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते || śhrī bhagavān uvācha

prajahāti yadā kāmān sarvān pārtha mano-gatān

ātmany-evātmanā tuṣhṭaḥ sthita-prajñas tadochyate

O Parth, one who, having renounced all desires born of the mind, one who is content in the self, and by the self, is said to be one with inside is steady - *sthita pragya*

2) chapter 2, verse 62 Sankhya Yoga

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते |

सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ||

dhyāyato viṣhayān puṁsaḥ saṅgas teṣhūpajāyate

saṅgāt sañjāyate kāmaḥ kāmāt krodho 'bhijāyate

While contemplating the pleasures of the senses, one is attracted to them. From attraction arises desire, and from desire arises anger.

The next one is also from the same chapter, verse 63

3) chapter2, verse 63 Sankhya Yoga

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः |

स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ||

krodhād bhavati sammohaḥ sammohāt smṛiti-vibhramaḥ

smṛiti-bhranśhād buddhi-nāśho buddhi-nāśhāt praṇaśhyati

Anger leads to confusion or delusion of the mind which results in loss of memory. When the memory is lost, the intellect is lost, destroyed. And the ruin of intellect leads man to destruction.

The next verse is also from the same chapter, verse 64

4) chapter2, verse 64 Sankhya Yoga

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् |

आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ||

rāga-dveṣha-viyuktais tu viṣhayān indriyaiśh charan

ātma-vaśhyair-vidheyātmā prasādam adhigachchhati

But one who controls the mind and is free from likes and dislikes, *raga* and *dvesha*, even while using the objects of the senses, attains the grace of God

Same chapter 2, sloka 66

5) chapter2, verse 66 – Sankhya Yoga

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना |

न चाभावयत: शान्तिरशान्तस्य कुत: सुखम् || 66||

nāsti buddhir-ayuktasya na chāyuktasya bhāvanā

na chābhāvayataḥ śhāntir aśhāntasya kutaḥ sukham

There is no wisdom for a man without harmony and without harmony, there is no contemplation. Without contemplation, there cannot be peace. How can there be happiness for one lacking peace of mind?

6) chapter 3, verse 35 – Karma Yoga

श्रेयान्स्वधर्मो विगुण: परधर्मात्स्वनुष्ठितात् |

स्वधर्मे निधनं श्रेय: परधर्मो भयावह: ||

śhreyān swa-dharmo viguṇaḥ para-dharmāt sv-anuṣhṭhitāt

swa-dharme nidhanaṁ śhreyaḥ para-dharmo bhayāvahaḥ

Better is one's own duty to devoid of merit than the duty of another well-discharged. Better is death in one's own duty, the duty of another is fraught with fear.

In short, Babuji would have said, " mind your own business".

7) chapter 3, verse 4, Karma Yoga

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते |

न च संन्यसनादेव सिद्धिं समधिगच्छति ||

na karmaṇām anārambhān naiṣhkarmyaṁ puruṣho 'śhnute

na cha sannyasanād eva siddhiṁ samadhigachchhati

Not by refraining from action does man secures freedom from action. Nor does he secure ultimate perfection by mere renunciation that he may secure.

Well, those are the 7 gems. Later on, towards the end of the day of the first day of the war, cajoling Arjuna, Lord reveals 3 more secrets, personal secrets to Arjuna

Chapter 4, verse 7, Gyana Yoga

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत |

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ||

yadā yadā hi dharmasya glānir bhavati bhārata

abhyutthānam adharmasya tadātmānaṁ sṛijāmyaham

That is from *adhyay* (chapter) 4, verse 7. The next sloka also

Chapter 4, verse 8, Gyana Yoga

परित्राणाय साधूनां विनाशाय च दुष्कृताम् |

धर्मसंस्थापनार्थाय सम्भवामि युगे युगे || 8||

paritrāṇāya sādhūnāṁ vināśhāya cha duṣhkṛitām

dharma-sansthāpanārthāya sambhavāmi yuge yuge

And a very important one, chapter 18, verse 66, Moksha Sanyas Yoga

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज |

अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः || 66||

sarva-dharmān parityajya mām ekaṁ śharaṇaṁ vraja

ahaṁ tvāṁ sarva-pāpebhyo mokṣhayiṣhyāmi mā śhucha

So, all the best my dear friends and celebrate this Janmashtami with gusto, with joy, with fervor, see if some of you can fast also. Contemplate the meaning of these verses and, as I said, these were verbally communicated from Lord Krishna to Arjuna. That really does not mean that non-verbal communication, which is heart-to-heart, is of any less importance.

The entire Gita is relevant today, more than ever, in our lifetime, and it shall continue to sound and resound for future generations to benefit from.

Thank you and pass on the tradition.